

## SEASONS, WEATHER, ETC.

Evening red and morning gray  
Will send the traveler on his way.

A dried snake hung up in a draught will produce a rain.

A star near the moon means a storm.

The first three days of a month declare its character.

On the second of July the Virgin Mary goes to visit her cousin Elizabeth; the weather on that day indicates the weather for the next six weeks, that being the length of the visit.

A green Christmas means a white Easter.

The departure and return of wild geese and crows announces winter and spring.

When the white side of the leaves is exposed by the wind a storm approaches.

When the dandelions are closed there will be rain.

In the spring there comes the blossom storm.

There is always a heavy storm to fill the streams before they freeze.

On the 2d of August comes the Lammas floods.

Ember days indicate the weather of the seasons.

The rain that makes large bubbles as it falls will be of long continuance.

If it clears up at night, the next night will be rainy.

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*Further Notes on Fuegian Languages.*

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*(Read before the American Philosophical Society, May 6, 1892.)*

Since the publication of my study on the Patagonian and Fuegian dialects in the *Proceedings* of the American Philosophical Society (No. 137, 1892), several important vocabularies have come to my notice.

## AN EARLY FUEGIAN VOCABULARY.

One of these is the oldest known collected on the shores of Tierra del Fuego itself, that of Pigafetta having been derived from the Tsoneca, on the main land of Patagonia. That to which I refer was collected by the French navigator, Jouan de la Guilbaudière, during a sojourn of eleven months in the Straits of Magellan during the year 1695. It includes about three hundred words and short phrases, and no part of it has been published. The MS. copy in my possession I owe to the courtesy of M. Gabriel Marcel, the Librarian of the Geographical Section of the National Library of France. As, however, he intends giving it publicity in the *Compte-rendu* of the Congress of Americanists, it will be sufficient to illustrate its character by a limited selection of words. These show that the basis of the tongue is Alikuluf, and it differs scarcely more from the Alikuluf of the present generation than do between themselves the vocabularies of that tongue by Fitzroy and Dr. Hyades in the present century. A few words belonging to the Tsoneca and the Yahgan may be detected, probably introduced by trading natives. In the vocabulary the bracketed words preceded by an A. are from the Alikuluf of Fitzroy.

## FUEGIAN (ALIKULUF) VOCABULARY OF 1695.

dog, <i>chalqui</i> (A. <i>shūōkē</i> ).	nose, <i>loutche</i> .
ears, <i>couvercal</i> .	oar, <i>oyeque</i> (A. <i>oy'ic</i> ).
egg, <i>lescheley</i> (A. <i>lith'le</i> ).	sea, <i>chapte</i> (A. <i>chahb'ucl</i> ).
eyes, <i>titche</i> (A. <i>tel-élo</i> ).	skin, <i>alac</i> (A. <i>uc'cōlayk</i> ).
fire, <i>ollay</i> (A. <i>tel-élè</i> ).	smoke, <i>telgueche</i> .
forehead, <i>arcacol</i> (A. <i>lakoukal</i> ).	sun, <i>arloq</i> .
head, <i>yacabel chepy</i> (A. <i>yuccaba</i> ).	teeth, <i>chereedye</i> .
house, <i>hasthe</i> (A. <i>hūt</i> ).	tongue, <i>paileaf</i> .
man, <i>accheleche</i> (A. <i>ackinish</i> ).	water, <i>arret</i> .
moon, <i>yacabel charlo</i> (comp. Allk. <i>yuccaba</i> ).	woman, <i>acche letep</i> .
mouth, <i>asfet</i> (A. <i>ufearé</i> ).	wrist, <i>yacabel charcal</i> .

A few words show Tsoneca affinities, as:

	FUEGIAN.	TSONECA.
water,	<i>arret</i> ,	<i>karra</i> .
teeth,	<i>chereedye</i> ,	<i>curr, ocr</i> .

## LANGUAGE OF THE ONAS (AONAS).

Up to the present time no linguistic material from Eastern Tierra del Fuego has been available; and consequently the ethnic affinities of the tribes that live there have been but guessed at.

Collectively these tribes are known to the Tehuel-het of Southern Patagonia as *Yakana-cunny*, "foot Indians," as having no horses and but few boats, their journeys are made on foot; while the Yahgans refer to their territory as *Onécin*, the "land of men," whence the appellation "Onas."

The Onas are taller and stronger than the aquatic Yahgans and Alikulufs, who inhabit the Fuegian archipelago, and are described as in face and figure closely resembling the typical North American Indian (Popper). For this reason, apparently, it has been assumed by recent writers that they are a branch of the tall and large-limbed Patagonians north of the Straits of Magellan.

This is the opinion advanced by Drs. Hyades and Deniker in their Report in Vol. vii of the *Mission Scientifique du Cap Horn* (Paris, 1891). They acknowledge, however, that they had been unable to obtain any linguistic material on which to institute comparisons.

Such material has fortunately been secured lately by Dr. Polidoro A. Segers, and he has printed a short vocabulary in the *Boletín del Instituto Geográfico Argentino* (Buenos Ayres, 1891), for which he claims exactness. It is printed apparently in the phonetics of the Spanish alphabet, which, one would think, would be far from adequate to express the sounds of the language, if we may credit the statement of the English missionary, Mr. Brydges, that they are peculiarly harsh and guttural, "resembling the sounds made by a person who is gargling with difficulty!"

The location of the Onas is described in the *Boletín* above referred to, both by Dr. Julio Popper and Dr. Segers. The tribe is divided into a number of bands, in constant feud with each other, and all without fixed habitations. To the north, between the Bay of St. Sebastian and Cape Sunday, are the Parrikens, the Shella and the Uenenke; to the south, from about Cape Penas to the Straits of Lemaire, roam the Kau-ketshe, the Koshpijom and the Loualks. These differ among themselves in dialect, but not to such an extent as to be mutually unintelligible. The precise band

from which the following vocabulary was obtained by Dr. Segers is not clearly stated, but apparently from the Parriken.

A slight examination of this list of words is sufficient to disprove the statement made by the writers of the *Mission Scientifique du Cap Horn* that the language of the Onas is a dialect of the Southern Patagonian or Tehuelhet.

Its affinities are much closer with the Yahgan, although perhaps not near enough to allow us to speak of it as a dialect of that stock.

In the eighty-four words in Segers' vocabulary, I do not find the Yahgan correspondents for fourteen. Of the seventy remaining, twenty-three, or about one-third, are identical with the Yahgan or allied to it. Allowing for the very great difficulties in the way of a comparison of material such as I have at command, it is probable that with vocabularies carefully constructed on the same phonetic bases, and with correct identification of objects, a closer relationship between the two stocks would be demonstrated.

In the vocabulary I have placed the Yahgan equivalent in brackets, preceded by the letter Y. The Yahgan vocabularies I have employed are those of Fitzroy, Bove and the more detailed one in the *Mission Scientifique du Cap Horn*. The bracketed words preceded by Ts. are from the Tsoneca language.

#### VOCABULARY OF THE ONAS LANGUAGE, TIERRA DEL FUEGO.

accouch, to, <i>tshó-ia</i> .	drink, to, <i>kaieto</i> (Y. <i>kayenhama</i> , to drink from a cup).
angry, <i>ódlá</i> .	eat, to, <i>tsham-ka</i> (Y. <i>a-tama</i> ).
arrow, <i>tá-al</i> .	enough, <i>cáno</i> .
arrowhead, <i>íash</i> (Y. <i>iakouch</i> ).	eyebrows, <i>oshel etshel</i> (see <i>eye</i> and <i>hair</i> ).
ashes, <i>óuen</i> (Y. <i>ouan</i> ).	full, to, <i>ua-áa</i> .
awaken, to, <i>pash</i> .	fat (grueso), <i>elló</i> (Y. <i>oulow</i> ).
back hair, <i>iani</i> .	fire, <i>só-ol</i> (Y. <i>íçouali</i> , "lepière à feu").
basket, <i>touel</i> (Y. <i>taouala</i> ).	flame, <i>ialoó</i> .
beard, <i>anu-etskel</i> .	fog, <i>ástau</i> .
belly, <i>kashtom</i> (Y. <i>kashtamin</i> , liver).	for me, <i>iak-ka</i> .
black, <i>mái</i> .	for you, <i>mak-ka</i> .
bow, a, <i>uai-en</i> (Y. <i>uaiana</i> ).	friend, male, <i>iosh-lelk</i> .
bowstring, <i>ianot-sel</i> (Y. <i>chali-sel</i> ).	female, <i>iosh-ka</i> .
brain, <i>koiar</i> .	good, <i>shaike</i> .
brother, <i>íé-togte</i> .	good-by! <i>eani-malk</i> .
call, to, <i>euó-eko</i> .	good-night! <i>ooken</i> .
crab, <i>kánel</i> .	
defecate, to, <i>sha-áshteré</i> .	
dirty, <i>keská-a</i> .	

go out ! <i>shoim</i> .	sad, <i>eshen</i> .
hair (in general), <i>etshel</i> (Y. <i>atçela</i> , all short hair).	saliva, <i>compé</i> .
heart, <i>sá-sa</i> (Y. <i>sa-skin</i> ).	sea, <i>paieke</i> (Y. <i>payaka</i> , or <i>hayeca</i> ).
heaven, <i>mata</i> .	shut, to, <i>ojeme</i> .
hot, <i>pomushk</i> .	sick, <i>póué</i> .
I, me, <i>iag</i> (Ts. <i>ia</i> ).	sister, <i>ié-éke</i> .
ice, <i>tal</i> .	skull, <i>'aletaía</i> .
knife, a, <i>el</i> (Y. <i>ouila</i> ).	sleep, to, <i>ashté</i> (Y. <i>ăshă</i> ).
labial commissure, <i>tsha-leke</i> .	slowly, <i>la-ió</i> .
large, <i>eish</i> (Ts. <i>chaisk</i> ).	small, <i>tshool</i> .
lie, a, <i>léke</i> .	smell, to, <i>ke-shonuan</i> .
mamma, <i>iam</i> .	smoke, <i>teí</i> .
moon, <i>anién</i> .	snow, <i>teu</i> .
morning, <i>uánko</i> .	soon, <i>to-ok</i> .
mother, <i>tecám</i> .	sun, <i>anigke</i> (Ts. <i>gengenko</i> ).
mouth, <i>conken</i> .	thanks ! <i>pé-ieukom-iamski</i> .
nail, of finger, <i>kaiu</i> (Y. <i>galouf</i> ).	thick, <i>kátetshé</i> .
neck, <i>kóssel</i> (Y. <i>kaouheul</i> , larynx).	thou, you, <i>mag</i> (Ts. <i>ma</i> ).
open, to, <i>áiepam</i> .	to-day, <i>má</i> .
play, to, <i>tal-ía</i> .	urinate, to, <i>akketten</i> (Y. <i>ouakour</i> ).
rain, <i>shen-mush</i> .	vagina, <i>pa-al</i> .
ready, <i>tshé-iéke</i> .	water, <i>oten</i> .
red, <i>poiétel</i> .	weak, <i>tshe-uel</i> .
run, to, <i>ua-akka</i> .	winter, <i>sheuke</i> .
	yawn, to, <i>tsha-isal</i> .

It will be noticed that the personal pronouns are derived from the Tsoneca, while the words for bow, bowstring and arrowhead are Yahgan. This indicates that this weapon originated with them from the latter element of their population.

The result of this comparison is to place the Onas nearer to the Yahgans than to the natives of the mainland. They are evidently a mixed people, not an independent stock, physically allied to the Patagonians, linguistically belonging in the main to the Yahgan group.

#### YAHGAN VOCABULARIES.

A few words may be added on the accessible material for the study of the Yahgan language. Its grammar has been made the theme of an able analysis by Mr. Lucien Adam, and a vocabulary has been studied from the translation of the New Testament by Mr. Julius Platzmann. Both these rest on the labors of the English missionary, the Rev. Mr. Brydges. The same is apparently the

case with the quite extensive and satisfactory list of words presented in the *Mission Scientifique du Cap Horn*.

The authors of the latter point out the important fact that of the 200 Yahgan (Teknika) words collected by Fitzroy in 1830-32, 120 are wholly erroneous, most of them belonging to the Alikuluf tongue.

In the report of Commander Giacomo Bove (*Patagonia, Terra del Fuoco, Mari Australi*, Parte i, Genova, 1883), there is a Yahgan vocabulary of 164 words. It also was obtained through the instrumentality of Mr. Brydges, and is satisfactorily accurate.

#### THE HONGOTE VOCABULARIES.

In my previous communication on Fuegian dialects, I quoted two short vocabularies from a MS. in the British Museum said to be from the "Hongote" language, and which, from the paper forming a part of a record relating to Patagonia, I took to be dialects of that region.

This is the first opportunity I have to correct this error. Dr. Franz Boas has pointed out to me that one vocabulary is clearly Salish, and must have been collected in Fuca strait on the north-west coast. He thinks it may be the Songish dialect, a name which remotely resembles "Hongote." How it came to form a part of a mass of documents relating with this exception wholly to South America, I cannot explain. The other he considers Tlinkit. Under such circumstances and in view of the hundreds of languages on the continent, it is easy to see how such a mistake could occur. I am glad to be able to correct it promptly.

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Present, 17 members.

President, Mr. FRALEY, in the Chair.

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